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THE RESURRECTION, ACCORDING TO PAUL.

WE propose to inquire into the nature of Paul's teaching concerning the resurrection, comparing it with the views held before his time, during his time, and with those held by, and, as we believe, revealed to the New Church in these days. We want, if possible, to account for Paul's teachings; explain wherein they are different from our own, and why they are different, and wherein they agree.

We look upon Paul, as not in the same sense an inspired penman, as was Matthew or John, or the prophets; not, like them, automatic scribes, wholly and entirely controlled by the Divine Spirit, — unconscious writers, of natural events and moral precepts which conceal, while they reveal, internal and spiritual meanings, one rising above another, one concealed within another (and to be unfolded by spiritually enlightened minds, by a knowledge of the correspondence existing between things material and things spiritual). This was not Paul's office. His writings were largely, though perhaps not as completely, the productions of his own thought and intelligence, as ours are to-day. They conceal no hidden sense. Although he spoke many things hard to be understood, they were not mysteries to him, excepting in the sense that he saw "through a glass, darkly," and found it difficult, as all do under such circumstances, to make his meaning clear. Still, unlike most men, he had a peculiar mission, and was the subject of unusual influences.

It was his mission to make known to the ignorant, blind, sensual states of the heathen world, the good tidings of the Lord's advent; to explain to a community, then without a written New Testament, and largely without any knowledge of the Old, the facts and bearings of the Saviour's life, and especially to satisfy the common mind on those obscure points which required a keen and subtle intellect, divested of vanity, and full of that kind of enthusiasm for the Lord, which could only have been fully aroused by a miraculous call. We look upon Paul as a man fitted by birth, by education, by temperament, as well as by the method of his conversion, to meet with the various obstacles which evil and ignorance threw in the pathway of the Gospel. He must be allied sufficiently to the beliefs of those to whom he speaks, to understand them, and be in sympathy with them. And he could scarcely have been fitted to do this work, if he had had the full, clear light upon the deep, intricate, or spiritual questions suggested by the Lord's teachings, life, and death. Especially in respect of the nature of the spiritual world, and with what bodies spirits come, his thoughts must have been influenced largely by his own former teachings, which were derived from a sensual generation, which always interprets spiritual truth in a shadowy and misty way, or else gives it a gross and external construction.

In the state of the world at that day, then, the true doctrine of the resurrection could not have been understood, even if it had been clearly revealed. The only way to make departed spirits real was to suppose them clothed once more with bodies of flesh and blood. For the common idea of spirits among the Jews, as among the Greeks and Romans, was that of an aerial, unreal substance. The word for spirit was the same as the word for wind, something unseen, and in their estimation unreal *because* unseen. Spirits, among the Greeks and Romans, and Jews, were shades, shadows, ghosts, phantoms, noiseless, largely speechless, for the most part powerless. The mind and thought

of that day, bound up in the senses, could not associate power, realness, solidity, substantiality, with anything separate and distinct from material substance. Hence the necessity of the doctrine of the resurrection of the body. With that doctrine as a basis, their faith could find a resting-place — what to them was a real, substantial ground, especially when joined with it, was the belief that the general resurrection, which was to deliver all the dead from the bondage of the tomb, was, as all the apostles thought, close at hand. This doctrine we look upon as a necessary adaptation to the low condition of that day, which would not have been satisfied with the thought of a purely spiritual body — which could not have grasped and retained the idea, now made known, that spiritual substance is the only real substance, the only power that, concealed within the earthly receptacle, gives the eye the power to see, the ear to hear, the tongue to taste, the hand to touch, the nostrils their discriminating faculty. The New-Church doctrines assure us, therefore, that unless this bodily resurrection had been taught, the church would have lapsed into unbelief. As the Greeks and Romans had lost the practical efficacy of the doctrine of immortality; and as a large body among the Jews, the Sadducees, had come to deny that there was any resurrection, so would it have been among the followers of the Lord. They would have begun to question; doubt would have become denial in another generation; and this would have developed into sensuality in the third. For there is an intricate and sure relation between morality and faith in the immortality of the soul. The spiritual affections quicken and exalt this faith; in the lower states this faith supports that life. A man may question or even deny the soul's immortality and retain his integrity; and his children may follow in his footsteps, but the third generation will usually witness a change, either to an assured faith, or else to a loss of character. Hence, as the doctrine of the soul's immortality is necessary to the existence of the church; and as the church in a low and sensual age cannot retain the thought

of a substantial existence in a body purely spiritual, it follows that the salvation of the church of the past required some such teaching as Paul enunciated, and hence that he spoke, under the Divine Providence, as he did.

For the doctrine of the bodily resurrection was not invented by or revealed to Paul, or by him made known for the first time. He indeed possessed new light upon it, as we shall see. But it was widely believed in a crude form, among the Jews, and perhaps among the nations around them. For, however pure and strong may have been the faith in this great subject in the distant past, as among the Egyptians of long before, revealed to-day by their books and monuments, it had lost the most of its truth and power, and required a more gross conception in order to be preserved as an element of faith. "At the Lord's resurrection," writes the evangelist, "the graves were opened, and many bodies of saints who slept, arose," which, whatever may be the real fact, expresses the common belief of that day. So Martha's words to Jesus at Lazarus's grave, "I know that he shall rise again in the resurrection at the last day," reveals, probably, not so much what Jesus had taught, as what she had been accustomed all her life to hear.

Yet, if we rightly examine Paul's doctrine, as given in this fifteenth chapter of first Corinthians, we shall see that it is not by any means the common and gross idea.

He supposes some one asking the question, "How are the dead raised up? and with what body do they come?" And he replies with a comparison of death and the resurrection with the grain sown in the field, and the living germ which springs out of its corruption and decay. "That which thou sowest," he says, "is not made alive except it die." And again: "Thou sowest not that body which shall be, but bare grain." And the point of this part of his argument, if it have point, is simply this: that the body which shall be raised up at the resurrection is not the body that is buried. It is indeed true that the living germ springing from the wheat, when grown, produces grain similar to that

originally sown; and if the illustration were carried thus far, the argument would be that the resurrection body is similar in kind to the material body laid in the grave, that is, is composed of the same earthly elements. But Paul does not carry it thus far. He is thinking only of the living germ springing out of the death of the seed; and this part of his argument stops with the thought of the new germ being of different substance from the old. Now, having carried this illustration far enough to show that the resurrection body is of a different substance from the one laid aside, he brings another illustration to show that it is of a different nature, that is, not fleshly, not earthly. For he continues by saying that all flesh is not the same flesh. There is the flesh of man, of beasts, of birds, and of fishes; and he uses this as an illustration to convey to the benighted and low condition of mind he was addressing, the thought that it was not necessary to suppose the resurrection body to be of the same kind, let alone the same substance, as the body that is laid in the grave. He advances in his argument step by step, in order to make his new doctrine clear. He says, again: "There are celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another of the moon, and another of the stars." And all this he says that he may prepare the way in their unaccustomed minds for the thought that the body that will be raised up is entirely different in kind from the body that is buried. For here is his conclusion: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." So our first conclusion is, that while Paul's mind was probably not settled and clear as to the real nature of the spiritual body, that he had a clear perception of the truth that it was of a higher and different sort. Hence, it is not strange to hear that many who have accustomed themselves to think of the resurrection of the

body have taken exception to Paul's definition of it, pronouncing it "too refined to be consistent with a proper resurrection of the body." (*Smith.*) And, as if in fear that he would be misunderstood, he adds, after further illustration, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Thus far, then, we find nothing in Paul's definition opposed to our thought of the resurrection and the spiritual body. He seems to be grasping after the very thought that is made so plain in the writings of the New Church. For as the soul of life in the grain, unseen, unsearchable, yet springs up out of the death of the parent seed, so shall the immortal spirit at the close of its earthly mission, be clothed upon by a body which, in an invisible form, has been concealed within, and been clothed upon by the flesh. For, he says, "there is a natural body, and there is a spiritual body;" not "there will be a spiritual body;" and, if he is speaking with that exactness which would seem to be necessary in such an argument, does not this expression ("there is a spiritual body") involve the thought that the spiritual body is already alive, already clothing the spirit in this world, already concealed within the fleshly envelope, awaiting the time of death to set it free from its bondage to the earthly part. It is barely possible, indeed, that Paul did not speak in this exact way. He may have written carelessly, the word "is"; but it is more probable that he was thinking of the present existence of the spiritual body within the material, already clothing the spirit, growing with its growth, and strengthening with its strength. And this is confirmed by another passage of his, addressed to the same church at Corinth: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." —II. Cor. v. 1.

If this had been the end of his argument, we might claim with reason that Paul taught the same doctrine which is

taught by Swedenborg in the writings revealed for the use of the New Church. But here he takes a departure. Instead of maintaining his former argument that flesh and blood cannot inherit the kingdom of God, he seems to return to the idea of the general resurrection, though not the gross, bodily resurrection. These are his words: —

"Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

He still clings to the idea of a new kind of body. "We shall be changed." But he advances the thought (which he very properly calls a mystery, since he evidently believes it will fail to touch the reason), of a general and simultaneous resurrection. That is, he is not able to think of the soul being raised up at death in the spiritual body, which he is at such pains to make real to his hearers. Here, in our opinion, either his inner light fails him, or else it seems to him unwise to teach the doctrine of a purely spiritual existence. Hence, the reason why he ceases to appeal by further illustration to his hearers' understanding, and falls back upon the thought of mystery; back upon the idea which had been held, probably, for centuries, — that the departed could not maintain a substantial existence, until they had once more been clothed with bodies of flesh and blood: a doctrine which, if not formulated and taught, was very widely held, being denied among the Jews, only by the sect of the Sadducees; and by them denied, perhaps, chiefly because the five books of Moses (to which they looked back with greatest reverence, not believing in the equal authority of the later books) made no mention of a spiritual existence: a doctrine illustrated by the common belief in the Saviour's time, that John the Baptist was Elijah come to earth again; a faith to which the Lord himself, in adaptation to their states, seems to have lent His sanction, when he said of John, "This is Elijah, who was to come": illustrated, too, by Herod's belief that Jesus was that same John the Baptist risen from the dead,

this thought being perhaps allied with the Pythagorean notion of the transmigration of souls.

It is on this ground, viz.: that revelation is adapted to the states of those to whom it is given, that we explain our Lord's apparent sanction of the then common idea of a man going out of this world by death, and being born into it again; by no means the doctrine that Paul teaches. Supposing, for example, that our Lord had based his teachings, not upon the apparent truths of nature, which were believed by his disciples, but upon the exact scientific knowledge of to-day, what possible effect could his instructions have produced? And as he could not have been useful to them without appealing to their senses, so neither could he have been received even by his faithful twelve, unless he had adapted himself to their popular conceptions. He was indeed truth itself, and incapable of a spirit of untruth, but there is a soul of truth in all the tenacious doctrines which time does not disintegrate. It was this soul of truth to which he ministered. He tenderly watched and cared for it, knowing that only through its preservation could he at last lead them into all truth. It was written of him: "The bruised reed shall he not break, and the smoking flax shall he not quench, till he bring forth judgment unto victory." He was gentle with the errors which arose from the ignorance or incapacity of men. He permitted them to believe, as they only could believe, until the time should come when he could lift them up into a higher spiritual intelligence. There is nothing necessarily degrading in a gross conception, unless it be the offspring of an evil heart. The Lord will bear with our ignorance until we are able to understand. "I have many things," he told his disciples, "to say unto you, but ye cannot bear them now."

And so, when we hear Him saying, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," we think of his merciful adaptation to the idea which then prevailed. Concealed within the idea of the grave is the higher thought of the world of spirits,

the *hades* of the Greeks, the *thed* of the Hebrews, although this is not the actual word here used. Out of this intermediate state, at a future season of general judgment there, the unjudged would come, and by the clear shining of the light of heaven into their hearts, their real choice would be revealed, and they that had done well would find their home in heaven, while they who had done evil would find their resting-place in hell.

One light shines out in the midst of the obscurity of the Old Testament, and is emphasized in the most living manner possible in the New. For the Lord always provides somewhere in his Word, a glimpse of the real truth for those who are able to receive it. It is in the prophet HOSEA, vi. 1, 2.—"Come, and let us return unto the Lord; for he hath torn, and he will heal us. He hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight;" a prophecy fulfilled to the letter in the resurrection of our Lord. He, indeed, rose differently from man, with his whole body. But the grand fact that he is our example, remains. Upon the third day he rose. On the third day, or no later than the third day, shall we arise, and live again, in a world which, invisible to our material eyes and inaudible to our natural ears, is yet more real, more tangible, if possible, more substantial, than this, because nearer God, who is Realness itself; and who is yet a spirit.

There are the multitude of bygone ages, the men and women of history, the fathers and mothers of former generations, the children of our affections, whose earthly bodies were laid in the grave, there to become mingled with the elements. Toward this truth of a spiritual body, and an immediate resurrection, we believe the enlightened ones of the church at large are tending. They will see more and more clearly that the deepest interpretations of the Word require it. From the highest mountain summits of the letter of law and gospel, we gather and grasp the truth that our Lord and Saviour's kingdom is not of this world.

SEED-TIME AND HARVEST.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

With aching heart and aching head
We try to sow mid bitter tears;
Our ground is fallow, cold and dead:
God help us in our seed-time years!

Seed-time we find, yet far away,
Our ground not ready as our tears,
So *He* enriches while we pray
"God help us in our seed-time years!"

How precious proves that earth-sown seed!
For from alternate sun and shower
Come blade and ear, full corn in need:
God helps us in the seed-time hour!

Our human trust is raised from earth
Immortal, through our flowing tears
'Tis God assays its golden worth —
Our constant Friend through seed-time years.

Our golden sheaves at last we bind,
Forgetting earthly cares and tears, —
And come rejoicing home, to find
God's blessing in our harvest years.

THE ELEPHANT.

The following characteristic anecdotes of elephants indicate a sense of justice and injustice probably stronger than is shown by any other animals; and suggest a love of natural justice, with its correlative sagacity in detecting injustice and shams, and indignation at them, as the essence or correspondence of the animals.

"A gentleman in India had a favorite elephant, and was wont always to be present at the time his keeper was feeding him. Business, however, demanded his absence for many weeks, and he gave the charge of feeding him to his servant. This man, however, was greedy and avaricious, and gave the poor animal only half the food to which he had been accustomed, so that he became very lean, and by the time his owner returned looked as if ready to drop down. The faithless servant declared he could not imagine what was the reason of the animal's falling away, as he had been well fed. At the next feeding time, however, his master was present, and a full portion, of course, was placed before the animal, who, dividing it into two portions, ate one eagerly, and, after first touching the other with his trunk, pointed to the servant in such a manner that the gentleman at once guessed the cause of his favorite's appearance."

Another elephant which was growing unaccountably thin was visited by its owner near the close of a meal. Its keeper protesting that it received full supplies, and that there was no known cause for the emaciation, the elephant seized him, and shook out from the folds of his garments the pilfered grain which he was carrying away.

"A market woman was in the habit of giving a handful of green herbs to an elephant every day as he passed to his work. He was mostly gentle, but once, in a fit of temporary madness, he broke loose from his keeper, and rushed into the market, from which he soon drove the frightened people. His friend, the gardener's wife, was not less alarmed than the rest, and fled for protection to

a neighboring booth, and, in her terror, left her little child behind. The elephant, furious as he was, remembered the stall and the favors shown him there; and, as he passed through the market and drove the people before him, he took up the child in his trunk and seated him gently on the roof of the stall."

An elephant in Ceylon "was employed in laying stones under the supervision of an overseer. Whenever he completed one course, he signalled to the overseer, who came and inspected his work, and after ascertaining that the task was properly performed, gave the signal to lay another course. On one occasion the elephant placed himself against a portion of the wall, and refused to move from the spot, when the overseer came to the part of the wall which his body concealed. The overseer, however, insisted on the animal's moving aside, and the elephant, seeing that his ruse had failed, immediately set hard to work at pulling down the wall which he had just built, and which was defective in the spot which he had been attempting to conceal from the inspector's eye."

Very many anecdotes are related of elephants, and they all seem more or less to illustrate and confirm the idea that a love of natural justice is their essential characteristic. An apparent exception exists in the willingness with which the domesticated females aid in the capture of wild males; but even this may come from their appreciation of the kindness which they themselves have received, and their notion that the captive males will appreciate it after they are accustomed to it. The first feeling of the males, when they discover that they are bound, is one of fierce resentment at the apparent treachery; but it would be satisfactory to know if they forgive it, when kindness makes their captivity pleasant to them.

The most striking peculiarities of the elephant's form — the trunk, and the tusks — appear to sustain this view of their character. The nose, by its sense of smell, detects the essential quality of a thing, and ferrets out a deception which the eye would never discover. This is the peculiar

talent of those in the province of the nose in the other world; whence Swedenborg says that the nose corresponds to perception. But in the elephant it is the nose that is developed into the trunk. Its sense of smell is keen, probably residing chiefly in the highest part of the cavity, as in other animals, and its extension becomes the means of examining and taking up every article of food and drink, and conveying it to the mouth. Such a development of the nose can hardly fail to represent a corresponding development of the perception of fairness or of shams.

The tusks, which are used to uproot small trees, to break off the branches, and strip off the bark, as well as for weapons of offence and defence, are enormous developments of teeth. And teeth, which are stationed as guards at the entrance to the mouth, have for their province to break open and expose the interior quality of every morsel of food that seeks entrance to the body. Their correspondence is with the kind of truth by which such exploration is effected. The tusks of the elephant, therefore correspond to truth of natural justice by which all ungenuineness is stripped off, and hidden motives and actions are brought to light; and their ivory, in its perfect elasticity, its whiteness and hardness, is a representative of knowledge of what is perfectly fair, sincere, and just — which is the means of compelling justice — the suitable material for the throne of a Solomon.

The love of justice is probably the strongest and most vehement of our natural feelings, as the elephant is the largest and strongest of the land animals. The human feeling is easily chafed and irritated; and when its resentment is thoroughly aroused, it is the most furious and vehement of all feelings. And we are told that, in perfect parallelism with this, the elephant, unwieldy as he is, is so liable to chafing of the skin, and tenderness of the feet, that with the best of care he can be used only about four days in the week; and that occasionally an elephant, in a chronic state of ill-humor and exasperation — in which condition he is called a "rogue elephant" — breaks loose from all restraint,

and roams the woods and the fields, venting his indignation everywhere, dreaded and shunned both by his former companions and by his more recent masters.

Swedenborg mentions elephants, together with horses, asses, camels, lions, and some other animals, among the animals seen by him, not in heaven nor in hell, but in the world of spirits, where the interior quality of all is explored, and where the separation of the good from the evil is effected. (A. E. n. 1200.) Certainly the mental faculty which they represent is here especially useful. It is also in harmony with the nature of this faculty, that elephants are among the very few animals that have been trained to efficient service in war.

LETTER TO A FRIEND, CONCERNING THE OTHER LIFE.

I HAVE just finished reading your letter. You speak of the great sorrow that has come upon you in the loss of your child, and implore me to tell you of my belief as to the future life, and to give you some hope that you may see your little girl again. You also wonder why it is that you are so stricken, why the Lord, as you say, has brought this affliction upon you. I have thought much about you, and have felt deep sympathy for you in the loneliness that it is your lot to endure. Now that you write me, and seek to learn of spiritual things, I know you will not take it unkindly when I say, that I see in it an indication that your affliction is working for good within you, and that it may be the means of bringing your mind into a love for the truth, and your whole heart into union with the Lord.

In thinking of a life after death, we should consider, first, what there is about us, that is to live forever, next, where it is to exist, and what its state and condition is to be.

And first, of that in every human being which is to live to eternity.

You have a natural body, which enables you to live in this material world; you have every faculty and organ that is needed in the performance of all that this world requires. You also have a spiritual body dwelling within the natural, but composed of more refined substance than those of earth, and of which this earthly form is only the covering. Within that spiritual body dwells the soul, through which the Lord can come down to us and fill us with His life. For every faculty and every organ in our earthly bodies we carry with us a corresponding spiritual one, and the spiritual exists, not from the earthly, but the earthly from the spiritual. Literally, when we die, we throw off the earthly body as a garment, and step forth perfect and free.

Next in relation to the place which this spiritual body is to inhabit after the earthly body has been cast aside. What is more natural and more in keeping with our knowledge of the true order of existence than that it should resemble in its outward appearance our external world. It is not a dim and shadowy land but a solid and substantial world, made of spiritual substances, as are our spiritual bodies. Compared with the material world, it is as a world of realities to a world of shadows. In that world are streams and hills and beautiful scenery, as in this world, but more perfect and more beautiful. There, too, are houses and gardens; and all that is good and delightful here, we can find there in perfection. I wish to impress it upon you that the spiritual world is a firm, substantial world. Its every object you can clearly see, its grounds you can walk upon, its substance you can handle, the fragrance of its flowers you may inhale. It is a real world indeed; and in it are the many mansions which the Lord is preparing for those who serve Him.

You will ask where this world is, and as you ask it your mind will wander throughout the natural universe, thinking to fix upon some point in this external creation, where it may be. But let me ask you to withdraw yourself from

natural thought and place yourself upon a higher ground, from whence, looking down upon the earth, a gleam of spiritual light may illumine your sight. The spiritual world, as I have said, is composed of spiritual substance, and not of earth's matter. Thus it is separated from this external world by a distinct or, as we call it, a "discrete degree."

It is above this world. It is within it. The Divine influence proceeding from the Lord, created that world first, then this lower world. It is not far away. The veil which separates us from it is very thin. We are there now, as to our spiritual part, and though we could journey through all this outward universe and never find it, yet, —

> "The sweet closing of an eye,
> May bring us there to be."

I cannot tell you more of where this world is, but will ask you to love that which is good, to draw inwardly near to the Lord, to be spiritually minded, and you will realize more fully than any explanation can give, —

> "Where lie those happier hills and meadows low."

When we cast aside this natural body at death, we are, at first, in the world of spirits. This is an intermediate place in the spiritual world, between the heavens and the hells. Here men are judged, or rather judge themselves, for that which has been their ruling love on earth determines their character, the society they choose, the abode which they prefer. If their ruling love has been evil, they, having perfect freedom there, choose the society of those who are confirmed in similar evils with themselves. If the ruling love has been good, then does the man come into union with those in similar good, and at last, when every earth's imperfection is cast away, he goes into that heavenly society, for which he is best fitted. Thus you see that the Lord casts no one into the abode of evil spirits, nor does He shut any one out from heaven.

You will ask, how shall the time be passed, in heaven, through all eternity. I should say, briefly, in useful work; in the constant endeavor to learn more and more of the wisdom and love of the Heavenly Father. No one is idle in heaven. Every one has some work to do that he alone can perform better than any other.

The state of infants in the other life is a most blessed one. "It has been given to know of a certainty," says Swedenborg, "that all infants, who die throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there brought up and instructed by angels, who have the care of them; and then, as they advance in intelligence and wisdom, come to the state of adults." (A. C. n. 2289.) Those who have the care of them, Swedenborg tells us, are such as had the most tender love for infants when in the natural world. These take the children under their especial charge, teaching them by the most beautiful representatives, and lead them gradually, by successive steps, until at last, in the order of heaven, they themselves become angels. How they are guided, in ways best suited to them, how they are instructed, most tenderly and lovingly, — of these things you can find many a comforting description in Swedenborg. I cannot refrain from quoting to you a passage of beautiful simplicity in relation to this subject: —

"It was also shown me [he says,] how all things are insinuated into them by delights and satisfactions suited to their genius. For it was given to see infants in the most beautiful clothing, having garlands of flowers glowing with colors most pleasing and heavenly, around their breasts, and also around their tender arms. On a time, also, it was given to see infants with their virgin guardians, in a paradisiacal garden, and when the infants entered, clad in the manner above described, the beds of flowers, at the entrance, seemed to express joy by their increasing splendor."

I have thus endeavored to guide you into some knowledge of the other life. Had I time, I might enlarge upon it, and show you how it agrees with all that we know of the Divine

order, all that we know of life here, and all that is desirable and worthy of attainment. It is in keeping, too, with all that the Lord teaches, and the longer one lives in its light, the more will his heart acknowledge its truth. The child, that in your despair seemed lost and forever hidden, is living, and in the enjoyment of every blessing that her heavenly Father deems best for her. Through the green pastures and by the quiet waters of heaven, it is her happy lot to pass, in the freedom of innocence. In the company of others, similar in mind and heart to her, watched over by the Divine Father, guided by loving hands, instructed in all that is good for her to know, it cannot but be well with her. You will be thinking of her, always, I know, but do not think of her, otherwise than as living, perfect in form and feature, and in the possession of every faculty. Do not think of her as of something shadowy, vague and unsubstantial, but as she is, in a more real and substantial body than can exist on earth. You speak of her as she used to be, and of the beauty and grace that I well remember. I would not dwell too much upon that. I would rather think of her as she is now, and it will be more soothing, and more elevating to you than to dwell with anguish and bitter longings upon the past.

The way before you is plain, as it is to all men. Do the work you are called upon to do, faithfully, bear the burdens of life cheerfully, strive at every moment so to direct your life that you may bring yourself into the state that may enable you to join your child in heaven. Whenever any temptation arises think that to yield will remove you further from her, while to resist will bring you nearer. Let this be in your mind, but above all remember that the highest reason for doing good, is because the Lord commands it. Strive always to be doing some good and useful work, for thus you will be happier and in the course of the Lord's Providence. The life beyond, as I have said, is a life of activity, and if it is your happiness to be useful here it will be vastly more so there.

"Blessed are they that mourn, for they shall be comforted," says the Lord. In your present loneliness and desolation, remember that He who spoke these words is very near, and is knocking at the door of your heart ready to come in when you shall open to Him and share with you the unnumbered riches of His bounty. For every one who receives it with a humble and contrite spirit, the hour of sorrow is a time of blessedness. Then can be seen the mercy of the Lord. Then can be felt His tender, loving hand. Then do we seem to be taken out from ourselves, and placed upon a higher ground, and though the way seems very hard we may see how every step is prepared for us, and may hear a voice within us, saying, "fear not, it is well with thee." So, be of good courage. This affliction is as nothing to the glory that shall be revealed to thee hereafter. As the days go by it will shine with a brighter lustre through all eternity, even as dark clouds pass away when a storm is over, and on the far-off horizon, rest white and beautiful in the sunlight.

BEHOLD THE MAN.

In the common or King James' translation of the Gospel of John, verses four and five of chapter nineteen are rendered thus:—

"Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. . . . Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!"

By examining the original text, it will be seen at once that the putting of the words "Behold the man" into Pilate's mouth is unwarranted. It is true that in the common version the name Pilate, in this place, is put in italics, showing that it is not in the original; nevertheless so good a scholar as Canon Farrar has said upon this subject: "There can be, I

think, no doubt whatever that *Pilate* said 'Behold the man.' Although the noun is omitted, yet he is the prominent person throughout, while our Lord is silent."

This is a passage in which the spiritual sense settles the question, and he who has not this sense, may guess at, but cannot be sure of, the right meaning of the text.

What do we find in Swedenborg's writings upon this passage? He says in A. C., n. 9144:—

"The plaited crown of thorns put on the Lord's head when he was crucified, and his being saluted king of the Jews then, and saying, Behold the man, JOHN xix., 2, 3, 5, represented what was the quality of the Divine Word at that time in the Jewish church, namely, that it was suffocated by the falses of concupiscences; the king of the Jews, as on this occasion He was saluted by them, signified truth Divine; the like is signified by anointed, which in the Hebrew idiom is Messiah, and in the Greek Christ. The celestial church of the Lord was called man (homò), this church was what the Jews represented; hence it is evident what was signified by the thorny crown, also by the salutation, king of the Jews; and likewise what by Behold the man, and further what by the inscription on the cross, Jesus of Nazareth the King of the Jews, JOHN xix., 19, 20, namely, that Divine truth, or the Word, was so looked at and so treated by the Jews, amongst whom was the church; that all things which were done to the Lord by the Jews, when he was crucified, signified states of their church as to truth Divine or the Word, see n. 9093. That the Lord was the Word, is manifest in JOHN, "In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt in us, and we saw his Glory," (i., 1, 14;) the Word is Divine truth.

And again, "Wherefore, after He had been scourged and led out, wearing the crown of thorns and the purple robe put on Him by the soldiers, He said, 'Behold the man!' This was said because by *man* is signified the church; for by the Son of Man is signified the truth of the church, thus the Word." (D. L., n. 16.)

"Behold the man!" Words of blessed import, spoken not only eighteen hundred years ago to assembled Jews and

Romans, but to all mankind in all ages. He does not say Behold a man, but Behold the man, since the Lord *is* the Man, because he alone is perfect man as he is perfect God.

In ISAIAH xli., 28, it is written: "I beheld and *there was* no man," and in l., 2, "Wherefore when I came *was there* no man?" In the Most Ancient Church, with whom the Lord spoke face to face, he appeared as a man. (A. C., n. 49.)

At the time when Jesus uttered the words under consideration, the work that he had come to do was nearing its completion. The fallen humanity he had assumed, had been elevated and purified, and thus mankind were rescued from the almost bottomless pit into which their selfishness had led them. When the star appeared in the East almost all that was truly human had disappeared from among men. For, as has been well said, "What is humanity but God's image in man?" Then the Word that was God was made flesh, and dwelt in us. True manhood was restored.

As quoted above, Canon Farrar says, Pilate "is the person prominent throughout, while our Lord is silent." What a glorious and speaking silence was that, which but a few moments previous had said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence, (JOHN, xviii., 36.) And again, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (37.) At this point Pilate interrupts with the momentous question, "What is truth?" Then, according to the text, we have silence on the part of the Lord, until he comes forth, so to speak, with "Behold the man." Was this in answer to the question, What is truth? For "that the Lord, when such a crown was upon his head, said, Behold the man, signified Behold the Divine truth such as it is at this day in the church, for the Divine truth proceeding from the Lord in heaven is a man (homo)." (A. C., n. 9144.)

"GOD WITH US."

THE question, "how could God be in heaven and on earth at the same time?" is one which children are apt to raise, and which will sometimes come up to the minds of older people. A brief consideration may therefore be of use.

At the outset, it should be said distinctly that the difficulty lies solely with the individual questioner, and not with the nature of things. That there is no such difficulty in the Divine view is evident from the fact that we are commanded to have but one God. Could the law be stated in more emphatic language than that used in the first of the Ten Commandments? Could it be more solemnly reiterated than by the mouths of prophets? "I am the first and I am the last; and beside me there is no God. Is there a God beside me? Yea, there is no God, I know not any." (Is., xliv., 8.) "For I am the Lord thy God, the Holy one of Israel, thy Saviour." (Is., xliii., 3.)

And down through the New Testament runs the same clear truth, the great commandment of all is repeated. To the great Father we are taught to pray. Unto him was attributed every good word,—"the Father that dwelleth in me, he doeth the works." (JOHN, xiv., 10.) "As the Father said unto me, so I speak." (JOHN, xii., 50.)

Let it be noticed that in so far as any have this difficulty in regard to the historical, they have it in regard to the present case. It is just as difficult to understand how God can be with us now, and at the same time in the next town. Still harder will it be for such to understand how he can be here and in Asia, or here and also in a habitable planet. They will find it difficult to think of him as in two places at once, and a young child might find it impossible to do otherwise than to think of God as limited like ourselves by time and place. But must we all think so? If we must, we are obliged to come to one or the other of two con-

clusions. One of these is the idea that the God in heaven, —the Father—and the God on earth,—the Son,—were different persons, co-equal and co-eternal. We may add, remembering the commandment, that they were also one; but this will not enable us to *see* them as one.

Or we may say that they were two, that the command about the oneness of God referred to the Father in heaven only, and that the Son belonged to the order of created beings.

The Christian church took sides on this question in early times and especially within a hundred years, in the controversy between Trinitarians and Unitarians, and still continues to debate it earnestly. Perhaps both sides would have agreed in this, that to understand God to be one person, and to understand that that oneness was not disturbed by its Incarnation, would have been a third view, of equal importance with the others, and equally in harmony with the whole Scripture, with the dictates of reason and science, and with the demands of the soul. But they were engaged with the question simply, Who was the Christ? and they would have said, "To suppose that there is no permanently existing second person, either of infinite or finite degree is, so far as we can see, impossible."

Is it impossible? Is the child's question to go unanswered? Is the day never to come when that close and devout intimacy which the Father asks us to have with him shall be unbroken by doubts lying at the very foundation of the friendship, and giving rise to the question, "Who is our Saviour?"

No, it is not impossible. It is possible to take a standpoint from which the child's difficulty is solved in a moment, and viewed from which, the Gospel beams transparent; that standpoint we occupy when we say, "God is great; as the page we write or read occupies our minds, his mind is occupied with the universe, is present with every part of it, comprehends its situation, its past, its future, is in all space without space, in all time without time."

God is surely as present with two or three millions as with

two or three souls; with every one in a great congregation, with every one in his closet, with the king and the galley-slave, the American and the Asiatic. He is present with them all at the same moment because he is present with them *always, at all moments*,—in all spaces, himself untrammelled by space,—at all times, himself ungoverned by time.

To go one step higher: His creation includes more than this world. His domain is greater. It includes, under the same conditions of continual presence and care, a world on a higher plane, a world whose basis is not matter but spirit, a world immeasurably transcending this in respect to the number of its inhabitants and in every respect.

Between this world and ours, there is a barrier which we pass some time by being separated from our earthly bodies. It therefore is to us like another place. But to God, there is no barrier, either real or seeming. Above *us* it is, but it is below *him*,—a part of his universe, of his immeasurable sphere.

As in two towns here, or two continents, so in two quarters there, and so here and there. Is it asked, "How could He be in heaven and on earth at the same time?" He is always in heaven and on earth at the same time; the Incarnation changed not His Omnipresence. His Infinitude knows no change nor limit. "To whom then will ye liken me, or shall I be equal? saith the Holy One. My ways are not your ways, neither are my thoughts your thoughts, saith the Lord, there is no searching of his understanding." (ISAIAH, x., 4.) Think of him so, if we may; remember also his great command to have no God beside him; and let us open our New Testaments. The prophecies of the Old are enough to settle this point, if there were no Gospels. Everyone who reads carefully must see that there was to be an Incarnation, everyone can see that the great doctrine of the Divine indivisibleness was not to be lost sight of for a moment, then or at any time.

But come at once to the Gospels. A child is in its

mother's lap. The great God still rules the universe, and the child and the mother. The child has had no human father. The possibility of its spiritual development, therefore, is not limited to the finite, but it is at the first a little child, of the lineage of David. Again, at twelve years of age, it asks great questions of the doctors, and is about his Father's, not Joseph's, business. But it is a child yet, cared for by its great Father, who is above the universe. At thirty years of age it is baptized, and a voice out of the heavens, from above the heavens, proclaims, "Thou art my beloved son." (MARK, i., 11.) Still there is one great God, still there is the multitude of his children, with every one of whom he is; and this child, now a man, is especially his son, and God declares this to men.

And a little later, he is healing the sick, and raising the dead, and doing other superhuman works, and speaking superhuman words, being of eternal applicability. What does he say now of himself? Two great declarations, that the Father doeth the works; and that he doeth, not his own will, but the Father's will. There is, as yet, no ambiguity.

And when does it arise? And why should it arise, if the Father is always to work through him, as he said, "I am with you always;" (MATT., xxviii., 20); to be seen in him, as he said, "He that hath seen me hath seen the Father," (JOHN, xiv., 9.) to be, in him, gentle controller of all evil spirits, as he said, "I have overcome the world;" (JOHN, xvi., 33.) to be known then and now, not as a God afar off, giving his commands from a mountain top, but as the Good Shepherd, calling the sheep by name?

The gospel history is the history of a soul having infinite possibilities, which soul fulfilled its destiny. It is the history of a child, a man, so born, that, if it should put off its inherited nature whereby it was tempted and crucified, it would become absolutely the embodiment of God.

Other great ends were aimed at in the Incarnation, and were gained, but none was greater than this, that the hitherto invisible God should be made visible, the unap-

proachable be made accessible to every soul, the everlasting Father be known upon his own earth, and in his own heaven, as never before.

Two generations afterward, John was in the island of Patmos, and, being in the spirit, heard a voice. He turned to see, and fell as it were dead at the feet of One whose "countenance was as the sun shineth in his strength. But a hand was softly laid upon him, and a voice said, "Fear not, I am the First and the Last; I am he that liveth, and was dead, and behold I am alive forevermore, Amen; and have the keys of hell and of death." (REV., i., 17, 18.) And again, He said, "I am the Alpha and the Omega. I Jesus have sent mine angel to testify unto you these things in the churches." (REV., xxii., 13, 16.)

As then, so now, there is one God; and he is before us by the name Jesus. After the ascension he was not Mary's son, for the Son had put away all that which was not from his Father; that Father, the Divinity; that Son, the Humanity; these made Divine, constitute, with the Spirit, the proceeding life, the Christian's God; the God both of heaven and earth, present now everywhere, and present then everywhere.

"How could He be on earth and at the same time in heaven?" How, being God, could there be, in earth or heaven, that spot where he was not? He was with men on earth then, and likewise with angels and evil spirits; with men and women and children of earth, now and always; now and always also with all gone hence.

What separation from Himself or heaven was needed that He might speak by Jesus' mouth, and heal by Jesus' hands? What separation was needed when Jesus breathed on them, and said, "Receive ye the Holy Spirit?" (JOHN, xx., 22,) or accepted Thomas's adoration as "Lord and God?" (xx. 28.)

"O thou Eternal One, whose presence bright,
All space doth occupy, all motions guide,
Unchanged through time's all-devastating flight,
Thou only God! There is no God beside."

This is not the doctrine of Athanasius, but it includes all that is reverent in that view; it is not the doctrine of Arius, but it includes all that is reasonable in that view. Its revelation to mankind through the instrumentality of Swedenborg should bring that quarrel to its end, and make the Christian church a unit against the prince of this world. It opens before the prayerful the way to the throne; it brings in a new way of life to be lived in consciousness of the very presence of the Father incarnate; it makes sure, sooner or later, the fulfilment of the glorious promises,—"One Lord and his name one." (ZECH., xiv. 9.) "And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and *His* servants shall serve *Him*, and they shall see *His* face, and *His* name shall be in their foreheads." (REV. xxii. 3.)

ON DOING GOOD.

THERE is no more universal characteristic of Swedenborg's writings than their practicalness; and this is the case in relation to the following passage from the "Arcana." The doctrine itself is, perhaps, in no respect new. It is familiar to us all. It is the bearing of what is said upon the life that is striking and absorbingly interesting:—

"When an angel does good to any one, he also communicates to him his own good, satisfaction, and blessedness, and this with a mind that he is willing to give to another everything, and to retain nothing; when he is in such communication, then good flows in with satisfaction and blessedness to him in a much greater degree than he gives, and this continually with increases. But as soon as the thought occurs that he wills to communicate what he has to the intent that he may obtain that influx of satisfaction and blessedness in himself, the influx is dissipated; and still more so, if anything presents itself of thought concerning recompense from

him to whom he communicates his good. This it has been given to know from much experience." (A. C. n. 6478.)

Here is first brought to view, in what an angel does, a truly happy and good state, that of communicating our own good, satisfaction and blessedness, with a willingness to give everything to others, and to retain nothing to ourselves. What it is to be in this state can be illustrated by the very passage before us. What is communicated in this passage seems very good to us. Receiving what it brings to view into our minds gives us satisfaction and even blessedness. We do what is here brought to view if we put our heart and mind wholly into the work of giving to others the great good, satisfaction, blessedness, which the passage brings to us. If we put our whole life and effort into this, we do what the angel does; and what follows with the angel will follow with us, that is, while giving all our own good to others with no thought of retaining any of it to ourselves, there will flow into us a good, an enjoyment, a blessedness, far beyond anything that we give.

But next, if the thought is turned in the direction of securing by what we are doing this influx of good to ourselves, this order is disturbed, and the flowing in of the good and pure happiness is interrupted. And it is still more effectually interrupted if we think of obtaining something by way of recompense from him to whom we have been giving.

Hence we see what the nature of the Lord is, and what we are when we become images and likenesses of him. We see what he is by seeing what we are when we are transformed, as the angels are, into his likeness.

We are filled with more and more happiness, when we have for our simple end to give the good we have to others. When we do this we receive without perverting what flows in and it does in us such things and acts in such a manner as it does in him from whom it comes. And because we see how it operates, and see that when we act from the simple

end of giving to others the good we have received, an indefinitely and increasingly greater amount is given to us, we see that it is the Lord's nature, from his infinite stores to give, and that we open ourselves to him and to his order when we unselfishly, and with no thought of recompense, give what we have to others.

But the passage brings to view the way in which an angel acts. Of course this is the way in which we act only according as what is angelic is developed and becomes active in us. This it does not do except as we are regenerated. We can "see the kingdom of God" only as this has taken place. Of course, until this has taken place we can have no practical conception of the angelic state. We are, indeed, full of tendencies to a state of feeling and action which is opposite to this. We have tendencies which incline us, instead of giving our own good, satisfaction, and blessedness to another, with a mind of imparting to him everything and of retaining nothing to ourselves, to give nothing except for the end of getting to ourselves. This our natural tendency must be entirely reversed before it can be of our life to do as the angel does. And this must be done in all freedom, without any violence to our nature; the change resulting from a steady, persistent, long continued process, gradually and quietly changing the very constitution and structure of our minds.

There are three essential general stages of this work of our new creation. The first stage is that of shunning the evils forbidden in the commandments as sins against God, doing this apparently of ourselves, and even not without some sense of merit for doing it. This checks the current of our tendencies in the wrong direction. When we have done this in our own strength, or what we entirely regard as such, we think there is some one good besides God.

The next stage of progress is indicated in the direction by the Lord, to the man who had kept the commandments from his youth, to sell what he had and give to the poor; that is, to exercise love and consideration for his needy

neighbors. By doing this he would make further progress, even though in doing it he is still acting from himself, and appearing to lay up treasure in heaven, and, in a sense, doing so.

The third stage is following the Lord, taking up the cross; that is, coming by means of temptations, and the deep humiliation connected with them, practically to see, know, and from a full heart to confess that there is "none good but one, that is, God." When this state is reached, then the angelic state is entered; for then, when we have learned that we have no good in ourselves, we fully open our hearts to him, and then the life that comes from him who alone is life is not perverted, and, acting according to its own nature, it exhibits in us an image of what is in him. This is just what appears in the angel in the extract we are considering.

May it be the prayer of our hearts, seconded by constant, faithful effort, that the steps leading to this angelic state be effectually taken, and the angelic end reached.

CONSCIENCE.

Conscience is the sum of the spiritual truths, which we have made our own by living according to them. It is the very spiritual life of man. It is then a matter of the most vital importance to know the way,—the most effectual way,—of obtaining it.

In a general expression, it may be said that the way to obtain conscience, and to increase and perfect it continually, is to act according to those truths which we already possess: and to learn more truths from day to day, and live according to them, and so on. But this statement is so general and trite as to be of little practical benefit to those who daily encounter temptations.

There are three great requirements imposed upon every one by the Lord, which are substantially these: First, not to do or will evil to the neighbor; secondly, not to neglect our own duties; thirdly, not to be self-conceited, but to acknowledge the Lord as the continual giver of all gifts, spiritual and natural.

Now a man cannot of himself know that even these plain general things are required of him, or are necessary to his salvation; because of himself he is prone to feel that to do evil to his neighbor, to make him subservient to himself, and to be worshipped, are good. He cannot be sure of these things unless he has some infallible guide, unlike his own unreliable feelings, to tell him so, and show him why. This guide and teacher is the Word, and a man must go to it, with a willingness to receive its teachings, and try to find out what motives and actions, thoughts, and words are condemned as sinful in its sacred pages. These things he finds pointed out, in general, in the ten Commandments, and particularly in the other teachings of the Word, whether by the lessons of the Old Testament, or by those to be derived from the words or acts of the Lord in the New. He will also discover that he must be useful to his fellows. His course is, then, to repent of his evils as sins against God and his fellows, to implore help and power from the Lord to resist and overcome his evils, and to ask for inclination and affection to do good.

The next thing is to resist the tendencies to evil as they arise, by considering that they are sins, as he has now learnt from the Word, and by using the power which he has assuredly obtained from the Lord, if he has earnestly and honestly prayed to him without doubting. And he must not neglect diligent effort to do his duties, as they present themselves, with the affection which is from the Lord. But in making use of the truths which we derive from the Word, we must regard them as from the Lord, not as mere moral precepts, which it is the best policy to heed; but we must regard them as vital, as necessary to our very salvation and

eternal life; and the Lord must, in our eyes, stand as it were, above them.

To illustrate these positions: Suppose we search in the Word for things which are condemned by the Lord, and find, in the seventh chapter of the Gospel of Mark, the place where it is written, "And Jesus said, that which cometh out of the man, that defileth the man; for from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." We now know from our reading that the things enumerated are condemned by the Lord, and that it is sinful to do or harbor them. The next thing is to examine ourselves to see if we are guilty of any of these evils. Suppose we discover that we are dishonest and deceitful, that we are constantly showing our neighbors one side of ourselves, while we are as constantly hiding the other part, — our real motives. Suppose, for the purpose of securing our neighbor's esteem, we say flattering things, which we do not really think. We decide that this is deceit, and is condemned, as we have seen, by the Lord. When now the temptation is upon us to repeat the offence, we should consider that it is deceit, and that the Lord condemns it. Then we should instantly refrain from our evil. If we are in the very act or word of deceit, we should stop it. Similar disorderly thoughts or tendencies may arise again and again, but our repeated opposition gradually makes it easier and easier for us to resist them; and as we cling more and more to the principles by which we conquer, we become more and more one and identified with them, and determinedly opposed to the evils. Thus we become receptacles of good from the Lord. So it is with all other sins. Pride in our own powers, with the desire to be worshipped, may be the last evil, and most difficult to altogether root out, because it is most intimately connected with self; and when that is overcome, we acknowledge the Lord to be all, and ourselves, as it were, nothing.

The general principle in overcoming is clearly this: that when a thought of evil against our neighbor comes into the mind, we should regard it as sinful, and as such, because the Lord, in the Word, has taught that it is; and so we should think of something else. When idle thoughts present themselves, while we are at our duties, interfering with them, and taking our attention from our work, we should recollect that, in the Commandment respecting the Sabbath, the Lord directs that we should perform our duties and work; and since he condemns deceit and thus dishonesty, as we have seen, it would be against his will to be thinking of other things, when we are pretending to do our duties honestly and faithfully. Hence, in this case, the right way is to regard the attending to such extraneous thoughts as sinful; and then, gradually, as we try more and more to attend only to our duties when engaged in them, it will be easier to work faithfully, until we at last come to find our greatest satisfaction in performing them.

The way to form conscience then, in brief, is by learning more and more perfectly from the Word, what is wrong, or condemned by it, and what is commended or enjoined by it; then to eschew the evil, and to embrace the good as a duty. Thus, as we procure new truths, and make them our own by living according to them, love from the Lord enters from within, and the two are united in us in a heavenly marriage. Thus the truths are conjoined to good in effort, and so in practice, and thus conscience is successively formed, added to, and perfected.

There is a difference between a conscience of what is just and a conscience of what is good. If a man is a dutiful and respectful son, and thus from external affection honors his father and mother, and serves his country as an upright citizen, and, from a desire that external peace and order should reign, refrains from injuring his neighbor, he has a conscience of what is just. Hence it may be seen that this really consists in acting according to the precepts of civil and moral law from external affection. A man who has

this conscience adheres to the Golden Rule from motives of external order, and because he regards his neighbor as a fellow-citizen.

But when a man does the same things as the one just mentioned, honors his father and his mother, and his country, refrains from harming his neighbor, and treats him as a brother and son of God, because to do otherwise would be in itself wrong, and contrary to his Heavenly Father's expressed wishes, he has a conscience of what is good. Hence it may be seen that this consists in acting according to the precepts of faith, from an internal affection; and from regard to the Lord. A man who has this conscience adheres to the Golden Rule from motives of religion, and because he regards his neighbor, as, equally with himself, a child of God, and hence his brother. He who has the conscience of what is good, of course has the conscience of what is just, also; but he who has only the latter has a plane which may be receptive of the former in the future.

The heathen, such people as have not the advantage of knowing the unalloyed truth, still have some code of morals, and any one of them may form a notion of how he ought to treat others, by considering how he would like to be treated himself. And in confirmation of this, we may adduce the teaching of Confucius of China, who writes as follows:—

"Is there one word which may serve as a rule for one's whole life? Is not Reciprocity such a word? What you wish not to be done to yourself, do not to others."

If any man carries out such principles as these to the best of his ability, from a religious principle, he cannot fail of coming into a good state, and eventually being prepared to receive with joy the truth in all its bearings; for he has obtained the good of humanity by a life of it; and good loves truth, and from its affection will receive it, when it can, in the spiritual world, if not in this life. Every man's conscience consists essentially in his willingness to act according to what he believes to be right. This willing-

ness, as a living principle of religion, can only be developed as he keeps himself from evil and selfishness of all kinds, and endeavors to act out the life of heaven upon earth; it is, in one word, not to hate others or do them evil, but to love them, and do them good.

If the heathen do this, so far as they know, they, as well as we, obtain conscience, and from a germ it grows in them till it may become in the future a "tree of righteousness." Of such Swedenborg says: —

"I have been instructed, by many experiences, that Gentiles who have led a moral life, and have been obedient, and lived in mutual charity, and have received a sort of conscience according to their religious belief, are accepted in the other life, and with anxious care are there instructed, by the angels, in the goods and truths of faith." — A. C. n. 2590.

In this connection a few words may be said about those who die before the age of maturity, and thus before an intelligent faith has been implanted. Those who enter the spiritual world, during childhood, though they cannot properly be said to have a "conscience," nevertheless have had the good states of infancy, given them by the Lord; and since, from any principle of confirmed evil, they could not have yet destroyed such germs of spiritual life, they are received and instructed by the angels, and thereby introduced into heaven. Those who depart this life during youth, are in process of instruction in elementary things, and, as it were, approaching the threshold of maturity. All of them who have been obedient to authority, and not wilfully unfaithful to their proper duties, are also capable of being introduced into heaven after death. These, in common with those people in the church, and out of it, who are in similar simple good, though, from one cause or another in ignorance of the truths of faith, may be said to have conscience; though this cannot be said to be intelligent, and, in the case of the young, not independent, because they have not yet entered, upon their own respon-

sibility, the arena of life. Being all, however, in an unformed state, whatever of evil and falsity they have ignorantly imbibed is after death relinquished by them without great difficulty.

When the Lord, in reply to the interrogation of the Scribes and Pharisees, who asked whether they should stone the adulterous woman for her fault, answered that he that was without sin among them should cast the first stone at her, it is recorded that they, being convicted by conscience, went out from his presence, one by one, beginning at the eldest, even to the last.

They had said to Him, "Moses in the law commanded us that such should be stoned; but what sayest thou? This they said tempting him, that they might have to accuse him." It is evident from these words that they desired if possible to find some accusation against Him. They could see that this was a case where the punishment was a hard and stern one, and they thought that Jesus was tender-hearted, and did not desire to deal hardly with any. They therefore expected that he would controvert this law, which they regarded as sacred, and would tell them, after the manner of some of His former sayings, "It hath been said to them of old time, 'Ye shall stone such a woman,' but I say unto you, Stone not at all." "But Jesus stooped down, and with the finger wrote on the ground."

Although they had come with a bad motive, still they had come to the Divine truth and love, and as they waited, they had time to reflect what would be His answer. What He was doing naturally, He was as Divine truth doing in their minds, writing down the answer on their mental ground. It was "kindness, compassion, love, tenderness," as an answer to their mental query, "What will He say that we ought to do?" Thus, in effect, He was writing down their sentence, since these, His qualities, condemned them. Besides this, they were directed in their minds by His writing to ask themselves, "What does the Word say?" But they continued to ask Him, still supposing that He

would say something contrary to the law as they had stated it; yet much as a bad man, fearing the reproof of a good brother or father upon his wicked designs, still continues to challenge him to pronounce upon them.

How disconcerted then, they must have been, when, lifting Himself up, He simply said, "He that is without sin among you, let him first cast a stone at her." And then He stooped down again, and wrote on the ground. A sharp arrow from the bow of the most skilled archer could not, with so unerring aim, have penetrated their unguarded point as did those words of Jesus. They had asked Him; He had answered them, and had not said a word against the precept.

Again He wrote on the ground. Hence they were now again silently directed to reflect what the Word said; and what did the commandments of God teach except love to God and love to the neighbor? Again He was writing the truth upon their minds, like the handwriting on the wall at Belshazzar's Feast; and thus their condemnation. They had a glimmering of the immense gulf between Him and them; and so it is written that "they, being convicted by their own conscience, went out, one by one, from the eldest to the last." The words, "their own" before "conscience," are not in the original, and the Greek word "Suneidesis," here translated "conscience," is itself more exactly rendered "consciousness" or "conviction in the mind." It was merely the consciousness of their own evil, which they formed at that time from the contrary Divine truth; and their going out was not because they were not ready to stone and kill the woman, but because every one was afraid of the ridicule of the rest, and the glance of Jesus himself. They knew, also, that He had gained the victory over them, and had penetrated their shallow disguise, and they feared Him. If it had been a genuine conscience of "their own," a willingness to do what was good, they would not have all left the Lord and gone out, which the narrative says they did. When we have conscience, we feel hurt when we go

contrary to our truths, and happy, or peaceful, when we follow their dictates. Although we may have now some love for good, yet still we are in freedom to disregard it, and even to return to evil ways, for this freedom is never taken from a man while he lives. When we experience the unhappiness, disturbance, and pain of mind on disregarding the prompting of conscience, we are said to have remorse of conscience.

In general, conscience raises as it were a warning finger when we are about to say or do anything wrong or doubtful, and it gives us a sense of misery and wretchedness when we are not doing what we ought to do with all our strength. Conscience feels pain when we know a thing is wrong and yet do it; it feels sore and wretched when we do not know, but doubt, whether a thing is wrong or right, and still do it; and also when we are not sure but that we are neglecting some duty, or something that we should do. We must then perform judgment, by deliberate thought of the circumstances, and by considerations from the Word applied to them. Conscience demands that we think faithfully before we do, and that we decide against what is wrong or doubtful, and in favor of what is good and true. If it is a bad thing to be and live without conscience, it is a worse thing to have it and disregard it, or wilfully to violate it, for this is adulteration of good; and may result in profanation. Hence the Lord says to those who believe on him, "If ye know these things, happy are ye if ye do them." In the conscience resides a man's whole spiritual life. Hence it is evident how precious a thing it is to him. Far better that he should lose his natural life many times over if it were necessary, than that he should lose his conscience; and better that he should never have been born, than that he should not have obtained this precious thing during life. Conscience is the humanity of man; without it he is a brute, and with it he is a king and priest of God.

The prime object of a man's life in this world is that he may have conscience formed and gradually perfected within

him, and that he may preserve it pure and undefiled to eternity. To this end God has endowed us, and continually endows us with these priceless gifts of freedom and rationality; and he has given us besides, his holy Word, that, by thoughtful obedience to its precepts and teachings, we may receive from him the love of wisdom, and the love of good, and thus become images of God, having angelic consciences. Thus are "the kingdom of God and his righteousness" established within us. Let us, then, seek to procure and preserve a "conscience void of offence before God and man."

"SERMONS IN STONES."

In winning beauty on the ocean beach,
Where the caressing waters o'er them flow;
The clustering, wave-worn pebbles softly glow
With hues beyond the pencil's power to reach.
From rugged cliffs, by tempests rudely torn,
Sea-tossed and fretted, till to smoothness worn,
Rounded and polished, on this quiet shore
They rest in peace, their vexing conflict o'er.
By the stern discipline of stormy seas,
And long endurance, came their power to please.
Thus, to the human soul, they ever teach
The sacred lesson, that as stones do grow
Bright by attrition, so through wearying strife,
We, too, are fashioned into beauteous life.

BOOK NOTICES.

LETTERS FROM AMERICA. By the Rev. JOHN FAULKNER POTTS, B.A. James Speirs, 36 Bloomsbury Street, London. 1880. 1 vol. pp. 303.

MR. POTTS has gathered his letters, originally published in *Morning Light*, into this comely volume. They are bright, interesting and readable, containing, as they do, the impressions of an intelligent observer bent on seeing all that could be seen in every place which he visited. They have, moreover, peculiar interest for New Churchmen, as their author is led by a deep and hearty love of the church, which is evidently habitual with him, to give special prominence to its affairs. A kind and friendly spirit is also manifest throughout the book, together with a commendable effort to be entirely impartial and independent in his judgments.

But having said thus much, we are bound to add that these letters are constantly reminding us how short their author's stay was in this country, and how imperfect an opportunity he had for thorough observation. We are glad to see that certain hasty generalizations, which found their way into the original letters, are modified in the present volume, or omitted altogether. Mr. Potts no longer affirms that the streets of New York are, in hot weather, lined with bare feet, protruding from the open windows, or that the chipmunk is a squirrel without any tail; but he makes some remarks almost equally surprising. Take, for instance, the following statements and comments on Boston babies: —

"I saw, the other day, a baby in a car, on Tremont Street, that amused me very much. It was a little girl, only just old enough to sit up; and, for a time, she did sit up, with a most comical air of deep abstraction, firmly compressed lips, and steady wide-open eyes, gazing into vacuity. At last she leaned suddenly back upon her mother's breast, in a determined way, and went to sleep with an expression of infinite self-satisfaction on her sweet, little, soft white face. Such a baby couldn't be seen out of America, perhaps not out of Boston." — pp. 117, 118.

Now, it may be that Boston babies are as different from all others as is here intimated; but if such be the fact, we venture to say that Mr. Potts is the original discoverer of it. Our impression is that his imagination was somewhat actively exercised in

the foregoing remarks; but perhaps if we were less familiar with the infants referred to, and had not formerly been one of them ourselves, we could form a more just and intelligent opinion on the subject.

The most ludicrous of Mr. Potts's observations are contained in the following paragraph, written after his return to Glasgow: —

"Simple-hearted people in this country believe that every American goes about armed with a revolver and a bowie-knife, and is ready, on the slightest provocation, to shed human blood like water. All that I can say about that matter is, that during the three months I was in America, I never saw a single bowie-knife, and the only revolvers I saw, were in the shop windows. I believe that my life was as safe there as it was anywhere. I must confess that during the first day or two I *did* feel a slight consciousness of not being under the protection of the British flag; but that feeling very soon wore off, and I felt as safe as one can feel anywhere in this world. As to shooting, the only circumstance of a startling character in connection with it, that I encountered, was in the Anchor Line Office, in New York, where the first thing I saw, on entering, was the following printed notice: 'All tramps and beggars entering this office will be shot dead.' I was sorry to see it, especially in an office owned and conducted by Scotchmen, who are the last people in the world to make such a very incautious use of firearms as was here indicated. I called the attention of a gentleman there to the notice, and asked him what it really amounted to. He said that its use was this, — When a beggar entered the office, instead of saying, 'We have nothing for you,' the clerks simply pointed to the notice, when the mendicant immediately ceased from his importunity and incontinently took his departure. Still, I was sorry to see it. It was the only *talk*, even, about shooting that I heard, and I regretted to find my own countrymen the authors of it. I have little doubt that the greatest part of such talk, and also the wearing of revolvers out West, is due to the foreign element, which perhaps, naturally, when it first finds itself in a new and very free country, disports itself in, so to speak, a vagarious manner. The real Americans were the people I consorted with, and among them I experienced nothing of the kind, either with the rich or with the poor." — pp. 251, 252.

The unmistakable gravity of these remarks forbids the supposition that Mr. Potts is jesting. And yet the fact that he is not jesting is the funniest thing about the whole matter. We hardly know how to approach the subject seriously. Must we compose ourselves to say to Mr. Potts, that the "notice" above quoted was intended simply as a jocose method of telling vagrants (who, by the way, are not regarded with the same tolerance in the new world as in the old), that they were not wanted on the premises, and that no attention would be paid to them. The joke may be a

grim one, in its suggestion of mortal peril, like that of Sidney Smith, when he told the missionary that he hoped he would disagree with the man who ate him. But, it is nevertheless a joke, pure and simple, and has no more to do with the reckless use of firearms in America, than it has with any other subject that might be named.

New Churchmen in this country have no reason to complain of the way in which Mr. Potts speaks of them, which is, in general, very kindly, and sometimes quite too flattering. But we cannot help saying that when he describes the sermons and addresses to which he listened as "being too much excogitated out of the finite human mind," and having "a want of the Divine Word in them" (p. 96), he seems to us to convey a wrong impression. It may be that in the discourses delivered at Convention and Conference, quotations from the Scriptures did not abound; but that they manifested any noticeable lack of the spirit of the Word, or of the relation which ought always to exist between the text and the teachings drawn from it, we are not, from our present recollection, prepared to admit. At all events, whatever may have been the nature of those particular productions, we do not think that New-Church sermons in America are open to any such criticism; as the files of the MAGAZINE and *Messenger* will abundantly attest.

J. R.

AMID THE CORN. London: James Speirs.

THIS is a story in three small volumes, by the author of *Morning and Evening*. It is divided into three parts, "The Christmas Party," "The Whitsuntide Visit," and "The Bridegroom and Bride."

The first chapter begins under the text, "He went into the cornfields." As Hetty, one of the principal characters in the book, enters the room in the midst of a morning reverie, in which Mr. Romaine, the chief expositor of spiritual truth in the story, has been indulging, he quotes to her the words, "The disciples plucked the ears of corn, and, rubbing them in their hands, ate the kernel;" and proceeds to inform her that he has just been with the Lord through the cornfields, and then explains to her quite lucidly how the bread of life is attained by spiritually plucking the ears of corn, rubbing away the chaff, separating the kernel from the husk, etc.

After interpreting spiritual conditions, he proceeds to show how

the veil of the outside Word may be withdrawn, or the outside form cast aside that we may "rejoice in the inward reality." This is the leading idea which runs through the story.

We must say that we never much enjoy the double effort of story and preaching in the same book. It generally results unsuccessfully for both. The author himself acknowledges as much for the story, when he says, in his preface, that "the object of the book is not to delineate character or tell a story. The personages and incidents are designed merely as a medium for eliciting a variety of opinions and evolving truth."

Judging from the different ages of the different persons concerned in the dialogues, we conclude that the book was intended for mature as well as immature minds, for old and young. We fail to see any particular benefit for the elders which might not have been eliminated and set forth in a series of essays, without the drag of an uninteresting narrative.

For the young, we all know that they skip and dodge, as a nuisance, all preaching in their story-books which interferes with the smooth and onward run of the narrative. This must tell its own moral in the course of its development. The books appear in a very attractive dress.

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Sister Dora. A Biography. By Margaret Lonsdale. From the sixth English edition. Boston: Roberts Brothers. 1880. 290 pp.

"Should we be tempted some day to despond of humanity, we will think of her; should we be shaken, some dark hour, concerning the possibilities of Christianity, her image will reassure us; should we be told, amid scenes of perplexity, that 'religion is a disease,' then we can point to her as to one who possessed, at all times, a fulness of joyous life, beyond all we have ever known."

With these words, one who had known and loved Dorothy Pattison, well, closed her funeral sermon. Grand words, surely, to be spoken of any woman; but we feel, as we lay down this brief and affectionate memoir of her life and work, that this praise, and more, she richly merited. The story of her life is a remarkable one; so rich in suggestion, so abounding in interest, that to enter into any discussion of it would be to exceed at once the limits of a magazine review. We must content ourselves, therefore, with most cordially recommending the book to our readers, as well worth a place on their library tables, and in their earnest and

sympathetic thoughts. It brings us into near contact with a strong and sweet personality; and from such a contact we can bring only help and pleasure away. Few women are called of the Lord to such a work as "Sister Dora's"; but to approach, even distantly, a life so faithfully and well lived, is to borrow strength for any life, however widely different its conditions and requirements. Her's is a most interesting life, read as a story, merely; from her free girlhood, when she scoured the lonely Yorkshire moors with her brothers (of whom her biographer quaintly says that they "found her good company!"), to her brave, pathetic death at Walsall, in the wild "Black Country," among the miner folk, to the service of whose bodies and souls she devoted her magnificent strength and vitality. And how much more deeply interesting the glimpses of her interior life, which shine out on us here and there; the story of her lifelong endeavor to do her Master's will that she might learn of His doctrine; to quench intellectual doubts in unselfish and obedient action!

It is good for the world that such a woman has lived and worked in it; it is very good for each and all of us to read and ponder such lives as her's; and seeing their good works glorify their Father who is in heaven. It is an exceeding gladness to be assured that for such lives there is no end; that death but opens to them a better life, where still they may be of loving service to the neighbor, and where all doubts melt away in the consciousness of the nearer presence of God. E. G. S.

Charity, Faith, and Works. Swedenborg Library, Vol. V. Philadelphia: Claxton, Remsen & Haffelfinger. 1880. pp. 224.

We have received the fifth volume of this tasteful series of extracts from Swedenborg. The work of compilation has been performed by Rev. B. F. Barrett, who states, in a brief preface, that it was his purpose to apply this little book as a remedy to "the controversy among Christians about the relative importance of the three great articles" of Charity, Faith, and Works, and to show that these three are the essential parts of a perfect character. Mr. Barrett has made use of the chapters in the "True Christian Religion" on Faith and Charity and of the "Doctrine of Life" with a few extracts from other works. He has broken up Swedenborg's order without improving it as it seems to us, and has added running titles, which sometimes seemed to lack good taste. "The

Orthodoxy of 1771," and "God cannot damn the righteous," seem out of place when attached to extracts from Swedenborg; but the titles, in the main, are very good, and the reader will certainly find in this work a ready way of understanding an important portion of our doctrines on these subjects. T. F. W.

NOTE OF CORRECTION. — The author of the valuable little work on "the Bible; its true character and spiritual meaning," which was noticed in our May number, has written to call our attention to the remark in his preface, "if credit is to be given, I wish to say, it very likely belongs to others," and to inform us that the extract from the book, printed in our notice, was derived from an English tract. We are very glad to hear that a second and improved edition of the book has been published.

MONTHLY NOTES AND COMMENTS.

Enchantment.

A CORRESPONDENT of the *Nation* gives an account of some studies of "hypnotism," which are now exciting attention in several cities of Germany, especially among physiologists. The name "hypnotism," which may be translated, *sleepiness*, is used to describe a state resembling a mesmeric sleep, and it also throws some light upon one kind of ancient enchantment as described by Swedenborg. It is for the sake of its bearing upon this subject that we make the following extracts from the *Nation's* letter, subjoining also the passage from the "Apocalypse Revealed," relating to enchantments: —

"Beginning early in January, Herr Hansen, the Danish 'magnetizer,' gave a series of public exhibitions here [at Breslau], which lasted several weeks, and were very largely attended. Well-known citizens, old and young, who came upon the platform, after looking fixedly at a bright glass button, which they themselves held some eight inches from and above their eyes, became insensible to pins thrust into their hands, imitated unconsciously and involuntarily every motion and sound made before them, and, in short, performed very many strange and absurd antics, of which, on waking, they were sometimes entirely unconscious and incredulous."

"A colonel brought in several stupid but burly soldiers from the barracks, who spoke only Polish, and, as far as could be made out afterwards, had never heard of such performances. Each one was given a loud-ticking watch to hold to his ear, and told to listen intently, while the colonel threatened them savagely if they fell asleep. In five minutes two of them were in a profound cataleptic sleep, insensitive to pain, and on being wakened ten minutes later, declared they had not slept. Slight, constant, and uniform or repeated irritation, affecting the ear, eye, or skin, 'passes' with the hand, the warmth of which is often effective at a distance, a tuning-fork, a watch, a distinct fixation point, with thoughts occupied only by the object felt, seen, or heard, seem to be the conditions of this state. Gentle rubbing forward and backward upon the top and front of the head, causes the sleep, which is often too deep for the most striking results to become lighter, and in some subjects a constant touch on the back of the neck, between the first and second vertabræ, makes them perfect imitative machines. Every motion, look, word, inflexion of the person on whom the attention is fixed, is exactly imitated; a long English sentence, *e.g.*, with extreme and grotesque inflexions, was repeated almost perfectly in every detail, by an old workman in the hospital. The instant the finger is removed from the neck the repetition stops, often in the middle of a word."

"With earlier hypnotizers, 'mesmerizers,' or 'magnetizers' these experiments were successful, almost without exception, with women only. Prof. Heidenhain's observations have been entirely on men, and have succeeded with about one student in twelve. With all, the first time is the hardest, and while many grow so sensitive that a very slight influence makes them immediately unconscious, others, after a while, grow unsusceptible again, and finally lose entirely the power of being affected. Some acquire the faculty of hypnotizing themselves, and others, when told to remember that, at a certain hour, they are requested or influenced to sleep, do so without any of the ordinary means, and without even the presence of another person. Hallucinations are readily caused if a few verbal hints are given."

"Enchantments were in use among the ancients, and were effected in three ways. First: They kept the hearing of another, and thus his mind, continually in their words and sayings, not relaxing anything from them; and, at the same time, breathing and inspiring thought conjoined with affection through the breath in the sound of the speech, in consequence of which the hearer could not think anything of himself; and thus the falsifiers infused their falsities by force. Secondly: They infused a persuasion; which was done by keeping the mind away from everything contrary, and holding it intent in the sole idea of the things said by them; hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft which the magi of old used; and it was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone, but the former was also of the mouth or speech." — A. R. n. 462.

The third kind is not to the present purpose.

The Rising Faith.

Those of our readers who observed a note in our last number, in reference to remarkable statements made by one of the editors of *The Christian Union* as to the life hereafter, will be interested to hear further on the subject. An editorial in the next issue, on the "Spirit World," refers to the recent declarations, and maintains them. It says, "the view expressed in that article, — that the Judgment Day has already arrived, that there is no resurrection of the body, and that the dead pass immediately from death to judgment,— has evoked some responses but more questionings." The old idea of the judgment scene is said to be of an "artificial and dramatic theology." Jesus "comes to the grave of Lazarus, confronts this faith in a long and dreary sleep, and repudiates all last day theories."

The editor's view appears to us to be very vague and to retain more of the "artificial theology" than he is aware of, but the fearlessness and sincerity of his conviction show that it will certainly come ere long to embrace the idea of a substantial spiritual world, and to an improvement upon his declaration that there is, in the Bible, "no specific description of the holy country."

Among the inquiries printed and answered in the same issue, a correspondent pertinently asks, "Please inform me where I can find a detailed statement of the truths you inculcate, — that the Judgment Day has already dawned, and that death and resurrection are simultaneous." To which the answer is, "Probably the clearest modern book presenting this general view is Dr. Warren's *Parousia* [reviewed in our number for August, 1879]. It is advocated by Swedenborg, but his views are not easily comprehended by one not accustomed to his peculiar use of language. But we have studied neither; what convinced our mind was twenty years' study of the New Testament."

In the Sunday-School Department, in which the first article was printed, the editor discourses, in a similar strain, on Judgment, fairly stating the old and new views, and saying, "the latter view seems to me more consonant both with Scripture and with reason. The 'last day' has already dawned; the end of the world has come; judgment has begun; Christ has entered into glory."

Another department contains a letter from an old man, who thanks the editor for his words, and says, that when "driven almost into insanity with the mysteries of a resurrection at the last day," he was "gradually led into the glorious truth."

All this, to the New Churchman, is exceedingly interesting and helpful. He does not wish to overrate the progress of the truth, but he finds here and elsewhere deep cause of gratitude, in view of the fact that the truth is no longer to be confined, as at first, to the few, and he rejoices to believe that the leaves of the tree are healing the nations.

Christianity in China.

A WRITER in the *Missionary Herald* speaks of a visit to a temple from which the idols had been removed and cast into a gulley. The bell, which had been supposed to awaken the god from his slumbers, was retained to summon the worshippers. The incense altar had been changed to a preacher's table, and the platform on which the idols stood had been made into benches. The room had white walls and scarlet posts and beams. On the front of the temple, the name of "Jesus Chapel," in Chinese characters, replaced the old Tavist sign. The missionaries in China seem to be more impeded by Roman Catholic influence than by native idolatry, but they work patiently, and are meeting with moderate and promising success.

Books for the Clergy.

WE always greet with pleasure the annual reports from the Iungerich Trustees and the American N. C. Tract and Publication Society of their work in distributing Swedenborg's works to the American Clergy. The Tract Society's report for the year 1879 states that over fifty thousand volumes have now been distributed in response to applications from ministers of all faiths. This field of labor seems to widen continually. Applications for the first thousand volumes were received slowly, and were couched in guarded language; but the society is now in daily receipt of letters which, in the most cordial and open manner, speak the acknowledgment of good already done, and the desire to promote the good work among brethren. The Society works very modestly without an office or salaried agent; indeed, it has just lost, through defect in the form of bequest a large estate; but it goes on with ample encouragement from its beneficiaries, asking only the assistance of its friends. Contributions, however small, may be sent to the treasurer of the Tract Society, Mr. George Burnham, No. 500 North Broad St., Philadelphia.